URIM and THUMMIM;

OR THE

CLERGIES DIGNITY and DUTY

Recommended in a

Visitation Sermon

Preached at LEWES in *Sussex*, *April* 27. 1669.

By *Malachi Conant* B. D.

S. Ignatius.

Ἰερωσύνη δὲ τὸ πάντων ἐν Ἀνθρώποις ἁγιώτατον ἀναβεβηκός.

S. Hieronymus.

Vita jubeat, Lingua persuadeat.

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ADMODUM

Reverendo in Christo Patri ac Domino,

Dno HENRICO

(Providentiâ Divinâ)

Cicestrensi Episcopo

Præsuli non minus ob virtutes Heroicas & eruditionem summam, quam Insulæ dignitatem spectatissimo,

NECNON

Domino, Patrono, ac Fautori suo, quam plurimis nominibus Colendissimo

Concionem hanc qualem-qualem, ad Clerum Sussexianum haud ita pridem habitam, Observantiæ, & gratitudinis haud exiguæ specimen ac πυμήειον exiguum.

L. M. Q. D. D. D.

Humillimus Cliens,

Author.

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S. *Matth.* 5. 16.

Let your light so shine before men, that they may see your good works, and glorifie your Father, which is in Heaven.

NO sooner had Almighty *God created the Heaven, and the earth*, but perceiving that while this lower World was covered with darkness, the most excellent objects *lost their beauty*, and so that it was no better then a larger *dungeon*: that so he might the better extract a *beautiful world* out of a *confused Chaos*, he was pleased immediately by his Omniporent Word to produce times first born Issue, *Light*, and in the invisible World those morning Stars, which were

Gen. 1. 3.

then all *Angels of Light*: And accordingly in the New-creation of that little world Man, one of the first graces is that of *illumination*, *whereby men are turned from darkness to light, and from the power of Satan (that Angel of darkness,) unto God the Father of Lights.* But seeing this light within us is *supernatural*, it must (like the other celestial being) be introduced by a *light without us*, *viz.* that true primigenial Universal Light, *that lighteth every man that cometh into the world.* And this treasure of light God hath put (as *Gideon* did his lamps) into *earthen vessels*, shining upon us by the vicarious borrowed *light of his Ministers*, whom in this sense he hath made a *flaming fire*, or as *the light of the morning when the Sun ariseth*; and therefore calleth them *Stars*, *in his right hand.*

Acts 26. 18.

John 1. 9.

Revel. 1. 20.

Hence our blessed Saviour in this his excellent Sermon on the Mount (out of which the Text is taken) directed primarily to his Disciples, though they receive their charge like a Grand Jury before the multitude, vouchsafes to dignifie them, besides other titles of the *Salt of the earth*, and a *City set upon an hill*, with the honourable appellation of the *Lights of the world*, vers. 14. and proceeds from their dignity to infer and urge their duty in the Text. Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς. *Let your light so shine*, &c. or (as others) *So let your light shine*, &c. q. d. seeing you are called to this high, and holy calling, and have the title of Light attributed unto you, by which God himself is called, and considering you are in danger by the power of temptation and your

your own frailty, with those once blessed Angels to leave your first Station, and fall from your own stedfastness into supineness of living; let me tell you, this Elogy doth not only entitle you to a benefice and dignity, but likewise oblige you to an Office, and Duty: and so you are not to divert the Honour of your Sacred Function from the charge and burden annexed unto it; but so keep your *decorum* as to your demeanour both in life and doctrine, that it may be suitable to that weighty, and transcendent Calling of being my Ministers and Apostles, into which you are now instated.

And so you have in the words these parts.

First, The Dignity of Christ's Ministery, Implied in Light.

Secondly, Their Duty expressed. *Let your light so shine before men, that they may see your good works.*

Thirdly, The Scope, and end of all. Not the ostentation of our selves (for so they are reproved, that do *their works before men to be seen of them.*) But, First as a subordinate end the edification of others, that they may take pattern by us in seeing our good works: Matth. 6.1.

Secondly, the Supreme and Ultimate, Gods glory, that men may be induced to glorifie him in the *day of their visitation*, for having provided for them such excellent instructors, and sure guides.

1. To resume the former of these.

The Ministers of the Gospel have the honour and priviledge to be styled Lights, a Title the more considerable in that ascribed to *God himself*, though 1 John 1.5.

though it is true with some difference, to him as to an Original, Inaccessible, Incomprehensible Light, to us as secondary lesser mutuatitious lights: but however it is honour enough that he is pleased to put *some of his glory* upon us, as he did on *Moses* his face, though we shine but with a reflex and refracted ray. It is enough that though he only be the Father of Lights; yet we are children of the light, and of the day; and that we have this Spiritual honour derived to us immediately by this Fountain of all honour. What though we are not that *Son of Righteousness which ariseth with healing in his wings*, that *day spring from on high*? Yet are we radiant stars of light. We are not all perhaps of the same magnitude, nor do we all move in the same Sphere, but some in an higher, others in a lower; and *one star differeth from another star in glory*: but yet still if we be good Pastors, we have the name given us of Celestial bodies, and so are exalted in our Christian station above the inferior world of Laymen or Private Christians; and as stars, have not only the priviledge of being illuminated our selves, but that other more obscure Corporeal beings in our *light do see Light*.

But to descend to particulars, my business shall be to demonstrate briefly some of that Analogy and proportion that is to be found between the *Literal and Metaphorical*, Natural and Supernatural light; and this I shall do in two heads.

1. *Lux est speciosissima aspectu.*
2. *Lux est fortissima effectu.*

Eccles. 11.7. 1. It is *speciosissima aspectu. Light is sweet, and it is a pleasant thing to behold the Sun*, saith *Solomon*. I cannot better descant on those words, than

in

in the elegant ſtyle of the ingenious Author, *of the Light of Nature.* Culverwel. c. 17.

Light is (ſaith he) *the ſmile of nature, the gloſs of the World, the varniſh of the creation, a bright paraphraſe on bodies; whether it diſcover it ſelf in the modeſty of a morning bluſh, and open it's fair, and Virgine eye-lids in the dawning day, whether it dart out it's more vigorous and ſprightly beams in it's noon-day glory, whether it ſport and twinkle in a ſtar, or blaze and glare out in a Comet, or friſk and dance in a jewel, or diſſemble and play the hypocrite in a Glow-worm, or ſhew it's Zeal and the ruddineſs of it's Complexion in the yolk of fire, or grow more pale pining and conſuming away in a Candle: However it appears, it carries a commanding luſtre in it's face, and well deſerveth the name of The Lady and Queen of all ſenſible beauties, The firſt born of corporeal beings; The clarifier, and refiner of the Chaos, the unſpotted beauty of the univerſe.*

Now herein Chriſt's Apoſtles and Succeſſors bear a reſemblance unto it, being for the ſpiritual excellency of their Calling denominated not only *ſtars, but Angels, choſen Veſſels, Men of a thouſand;* Revel 1.20. & 2. 1. their *very feet are ſtyled beautiful*, and *they* themſelves, the *Glory of Chriſt*. We know that the Judaical Prieſthood was externally very glorious, and yet that, being only a *Type* of ours, is made much inferior by the Apoſtle to ours. If the *miniſtration of condemnation were glorious, much more doth the miniſtration of righteouſneſs exceed in glory*. Called therefore we are God's *ſtewards, Meſſengers,* and *Ambaſſadors*. And how indeed can their employment chuſe but be honourable, whoſe buſineſs Acts 9.15. Job 33.23. Rom. 10. 15. 2 Cor. 8.23. 2 Cor. 3. 9. 1 Cor. 4. 1. 2 Cor. 5. 20.

is to menage the affairs of *heaven upon earth*? No wonder therefore that Christ himself, though Lord of heaven and earth, did not disdain to undertake it for our sakes, when he became a *Minister* of the New Testament. And though it is true, that this holy function is esteemed now adays Vile and Contemptible by those earth-worms that neither fear God, nor value their own Souls, but esteem of men *according to their external wealth and grandeur*, weighing them by the pound, and measuring them by the Acre, and therefore account of us as for the same reason they would the Apostles themselves, were they now alive, as the dung and off-scouring of all things; Yet it is no wonder, that these persons *judging according to appearance judge not righteous judgement*; *but they measuring themselves* by *themselves and comparing themselves* amongst *themselves are not wise*. Wherefore we are to turn our just wonder and indignation into Pity and Commiseration of them, that they will so much *stand in their own light, forsake their own mercy*, and shew themselves their own greatest enemies. It is but their weakness and ignorance, that they know not how to prize things or persons according to their true worth, or *discern things that differ*, but entertain wrong notions of excellencies. What if Children prefer their bables before the Tower of *London*; or the Cock, the grain of Barly before the Jewel; or *Glaucus*, in the story glistering Brass before Massy Gold; or *Esau*, a *Morsel* of *bread before his birthright*; or the *Gadarens*, their Swine before their Saviour? It is but mens gross mistakes and vulgar prejudices, that *prophets are not accepted in their*

Rom. 15. 8.

1 Cor. 4. 13.

2 Cor. 10, 12.

Matth. 13. 57.

own

own Country, and that the *English* Clergy, which are the admiration of the more Impartial World abroad, are the ſcorn and deriſion of any of their own more ungrateful Country-men; Or that they are guilty of the other extreme from that into which they ran in the times of Popery, defying that Order of Church-men, which the others then almoſt deified and adored, and all for mumbling over a few Oraiſons in a ſtrange tongue, making their Breaden God, Chanting Dirges for the Living, and Requiems for the Dead, and ſuch like other fopperies. We muſt for our parts learn from this their carriage to us, not to think meaner of that Honour which the King of Heaven thinketh fit to put upon us, but rather with the Apoſtle to *magnifie Our Office*; and in compliance with our Lord and Maſters inſtructions to his Diſciples, let us bravely *ſhake off the duſt of our feet againſt them*, that receive not us or our Miniſtry. Let it be *a very ſmall thing with us, to be judged with man's judgment*, while God vouchſafes us ſuch Honour. No, let us rather with an holy and generous diſdain *ſcorn the ſcorner*, trample upon Contempt, deſpiſe Affronts and ſlight Indignities. Let us ſhew our ſelves Men of more raiſed Spirits and Principles, and let us account that calling Our greateſt Honour, which the World may think Our debaſement. Let us learn to leave this baſe World behind us, let us live above it, as having ever ſhewed it ſelf falſe treacherous and diſingenuous, whoſe guiſe it hath been to be guilty of unworthy ſordid and dirty carriage, to be moſt injurious to it's greateſt benefactors, to ſet at nought him who came to ſave them, and then to Crucifie him,

Rom. 11. 13.

Mark 6. 11.

1 Cor. 4. 3.

to perſecute and abuſe His Apoſtles, and Miniſters, that were Content to undergo the loſs of all things, that they might ſhew them the way to Salvation, and to be poor in temporals, that they may be rich in Spirituals; as if according to that Hiſtorians Obſervation, Courteſies and kindneſſes change their Nature, and are looked upon as injuries, when they are too great to be repaid, and (as it is here) people *owe their own ſelves alſo.* How indeed can we expect that the World ſhould alter it's Nature for us now in it's old declining age? Or that the Men of this World, among whom we *ſhine as lights, ſhould ceaſe to be a crooked and perverſe generation?* Our comfort is, the Moon ſhines never the leſs bright, becauſe barked at by Dogs; nor is the light leſs glorious in it's Nature, becauſe the *darkneſs comprehendeth it not.*

Philem. 19.

Philip. 2. 15.

John 1. 5.

2. *Lux eſt fortiſſima effectu.* Light herein diſcovereth it's celeſtial Original, and imitates heavenly bodies in it's motion and influence, as well as in it's enlightning. Whether it be a quality according to the *Ariſtotelians*, or a more ſubtile body, according to the *Epicurean* Phyloſophy, it will be here impertinent to determine. This is certain, that all things elſe become viſible; It's own true nature ſtill remains unintelligible, being in the dark it ſelf, how ſenſible ſoever it is in it's effects, which are (as God himſelf) rather to be admired than underſtood. It is moſt *admirably diffuſive* of its ſelf, and with a motion (if not inſtantaneous yet) inſenſibly ſucceſſive, is propagated in the *medium.*

Have you never ſeen one torch in the twinkling of an eye expel the darkneſs of an whole Street;

One

One Beacon, or Boonfire diſcover it ſelf to the whole Vicinage; All the ſhadows flying away at the dawning of the day?

Light is the vehicle of the ſweet influences of heaven; It is the great guide and director of Actions: and ſo it's not only for ſhew, but Service. He *that walketh in the Light*, (ſaith Chriſt who was the *true light*,) *ſtumbleth not becauſe he ſeeth the light of this World.* Now thus it is with thoſe who are able Miniſters of the New Teſtament. They are that to the body Myſtical, the Church, which the eye is to the body Natural. They are our Spiritual guides unto Salvation; not only *Mercurial* Statues, pointing the way to others, and ſtanding ſtill themſelves, but like the Star that did not only lighten, but *lead* the wiſemen of the Eaſt, till they came to the Child Jeſus. John 11 9.

And if we be lights indeed, we ſhall not think it enough, that we have lamps, unleſs we *have oyl in Our Lamps*; Nor that we have oyl in them, unleſs they are burning and ſhining, ſo as to give light unto others; by our holy life and doctrine, bringing thereby glory to God, credit to Religion, Salvation to our own Souls, and theirs that hear us. We are not only to be painted, but real flames, like torches giving Light to others, though at the ſame time they conſume themſelves. But here we muſt take care, that our Light be not a *falſe Light* not an *ignis-fatuus*, to draw and ſeduce men into bogs and precipices, not an *ignis Gracus*, a Wild-fire, to inflame and heighten their animoſities and paſſions, nor like that of a *glow-worm*, where there is light without heat, nor like that of a *candle in a Dark Lanthern* to give light to none but our

ſelves; nay nor like that of a fiery *Meteore*, vaniſhing as ſoon as it appeareth, but like that of the *Sun and Stars*, conſtant perpetual and invariable. And this unſpotted being muſt not be obſcured and overclouded with thick vapors of luſts: Neither muſt it burn downwards towards the earth, and be *put under a buſhel*, but upwards towards heaven. So that it is not ſufficient for us to have light, except our *light ſo ſhine before men, that they may ſee our good works*, &c.

2. Which brings me to the ſecond General, from the dignity of the Goſpels Miniſters to their duty.

We muſt not only be lights for glory, and glaring, but for the uſe and ſervice of enlightning others: We muſt not only have thoſe graces, which are *radical* and fundamental in the root, but thoſe alſo which are *viſible* and external in the fruit; nor thoſe only which are terminated to our ſelves, but thoſe that extend to others. It is not enough that our goodneſs *extend unto God* the ſearcher of hearts, but it muſt be conſpicuous in the world, to the *Saints that are in the Earth*. And ſo our gifts and knowledge within muſt ſhew themſelves by giving *heed to our doctrine and exhortation without*; and Our faith within muſt appear by Our works, and the effects of a tranſient charity to others. And we muſt be as Chriſt was, *Prophets mighty both in word and deed*. We muſt have, as the high Prieſt of old had, both our *Urim and Thummim*, light of Doctrine, and perfection of life. We muſt not ſeparate *Aarons bells from his pomegranates*; We muſt not only have an empty ſound like a tinkling Cymbal in our teaching,

Pſal. 16. 3.

James 2. 18.

Luke 24. 19.

Exod. 28. 30.

Exod. 28. 33.

ing, but bring forth fragrant fruit in our living, and in this regard be *ſavours of life unto life.* Our Converſation muſt preach as well as our diſcourſes, and we muſt be *Inſtructors and teachers of babes*, not only to their ears, (that is only doing our work by halves) but to their eyes, and ſo we ſhall make religion palpable to their very ſenſes. When they not only hear our Sermons to practiſe them, but behold our honeſt Converſations to imitate and follow them; then, and not till then ſhall we be able with the Apoſtle to charge them to *walk as they have us for an Example:* and they need not be charged as the *Jews* were to do after our *ſayings*, but *not after our works.* All that I ſhall ſay hereon, I may reduce to two heads of Our *Doctrine*, and *Life.*

2 Cor. 6. 16.

Philip. 3. 19.

1. For the *Light of our doctrine*, which denominateth us Teachers: in which as in other things, I deſire my Reverend Brethren of the Miniſtry (now I am by the providence of God, and by the Injunction of my Superiors called hither) to give me the Liberty of ſpeaking my thoughts, without offence, and mind them of that, which we know Saint *Paul* ſtraitly chargeth *Timothy*, to *take heed unto himſelf, and his doctrine*, and put them *in remembrance, to ſtir up the gift of God in them.* Miniſters of the Goſpel ſhould have their *ſenſes exerciſed to diſcern Spiritual things that differ, above* private Chriſtians, and being in this regard as ſtars, the more Denſe parts of their *Orbs or Vortices*, ſo as their light be more compacted and united, whereby to enable them to out-ſhine others.

1 Tim. 4. 16. 1 Tim. 4. 6. 2 Tim. 2. 14.

It is not enough for them to fill the Golden Candleſticks of the Temple, unleſs they give light

to

to thoſe who enter in; otherwiſe they are but as *Antiques* under a building, that ſeem to groan under their burden, whereas in ſtead of ſupporting, they are only ſupported themſelves. Our Saviour chargeth us therefore, not only to have *our loins always girt*, i.e. with the girdle of truth and ſincerity, or ſo as to be ſtill in *procinctu*, ready for his coming, or if you will, by external conformity in our habit; but we muſt have *Our lights burning*, to illuminate and direct others in their way to heaven, and be to them as the pillar of fire by night was to the *Iſraelites*, in their journey through the wilderneſs towards *Canaan*. What good elſe doth light, if it diſcover not it's ſelf to them who ſit in darkneſs? No more than painted fire to thoſe who are benum'd with cold. For the Prieſts lips ſhould preſerve knowledge, and they ſhould ſeek the Law at his mouth, for he is the meſſenger of the Lord of hoſts. It will not be enough for us in the laſt day when we are to give an account of our ſtewardſhip to our Maſter in heaven, that we have lived an unprofitable, though Innocent Anchorets life, that we have *laid up our talent in a Napkin*. No, we muſt lay it out for our Lords profit. We are *bid to preach the word, to be inſtant in ſeaſon and out of ſeaſon, to reprove, rebuke, exhort with all long-ſuffering and doctrine*. We are not allowed to lock up a treaſure of knowledge in our own breaſt, or cover our fire under the Aſhes; but it muſt break out as a fire on the Altar, and we muſt ſtill have before our eyes, our ſolemn promiſe made when we received holy Orders, *to give faithful diligence, to Miniſter the Doctrine and diſcipline of Chriſt*. We muſt not be like *wandring planets*, which

Luke 12. 35.

Mal. 2. 7.

Luke 19. 20.

2 Tim. 4. 2.

which are sometimes Stationary, sometimes Retrograde, much less like vanishing Comets; but as constantly as well as publikely useful, as those Luminaries are in Lightning and guiding the lower World.

Now because our Saviour seems to propose Saint *John* the Baptist as our Example herein, when he styles him a burning and shining light, I shall therefore give you a brief character of him, being one, as a Father descants on the place, *Ardens per cœleste desiderium, lucens per verbum.* As severe in his life, as he was in his Doctrine. He was none of those who *wore a rough garment to deceive*, he was no Hermite as to loving his ease, and indulging himself, like an Abbey-lubber, that could satisfie himself with the taking the *Milk and the Wool of the flock* without feeding them, and when he had taken on him cure of Souls, by his gross neglect to make it a *fine Curâ*; but it may be said of him as of that *Romane* Emperour that never said to his Souldiers, *go thither, but come hither.* Now you may observe these things in his preaching. John 5.35.

1. *He preach'd with Authority.* He did not think it enough, that he was a gifted brother, or could talk fluently, mysterious *non-sense*, in Scripture Language wrested; He was none of those in our days who ran before they were sent, being (as one saith) *prius indoctorum doctores, quam doctorum discipuli*, which take on them to be teachers of others, and need that one should teach them, what are the first principles of the Oracles of God, that have never sate at *Gamaliels feet*, or stay'd at *Jericho, at least till their beards be grown.* But before he ventured on that tremendous work of

the Ministry, he lived a retired Contemplative Life in the Wilderness, till he was of those years, which the Law required of the Priests for the exercise of their Function.

2. He used a παῤῥησία a *boldness and freedom of speech* in his preaching; for he reproved the Epidemical diseases of the age, and place wherein he lived. He shewed himself to be none of those parasites, that love to sprinkle Court-holy Water on the Grandees of the World, as *having mens persons in admiration for advantage sake*. He did not preach soft and pleasing things, but was (as *Aristotle* describes his Hero or Vertuous man) Φιλαλήθης, φανερόφιλος, ἢ φανερόμισος. He was a *true Nathaniel*, an *Israelite indeed, in whom there was no guile*. He was not wont to daub with untempered Mortar, but used open, and plain dealing, being free and impartial in his Censures, and painted out sin, and sinners in their own colours. He spared none that came in his way, neither open profaness of the Publicanes and Souldiers on the one side, nor the hypocrisie, sly and refined wickedness of the Pharisees and Sadducees on the other side; Nay, not that *Herod* himself, though his life lay at stake for it.

Jude 16.

3. *He preached severely*. His doctrine was alike severe as his life, as well knowing that pure Religion and undefiled consisteth not in empty names and words, in being of such a way, party, or separated Church; and therefore he bids beware of flattering themselves with the outward badge and cognisance of God's people, in being *Abraham's Children*. Christianity consists not in petty observances & modules of worship, but in reality and sincerity. Else we are only

Matth. 3. 9.

only Nominal and Equivocal Christians: and therefore he tells us, we must *bring forth fruits meet for repentance*. And this strict doctrine he might preach with the more confidence, (as our Saviour Christ) because he spake not only sense and reason, but experience, his life not confuting his doctrine, but confirming it; and fear'd not the censure of *Antinomians*, for a Legal Preacher, or a man of an Old-testament Spirit, especially seeing. Matth. 3. 8.

4. *He Preached Evangelically* withal. He not only shewed them their disease out of the Law, but their remedy out of the Gospel. He not only cast them down, by laying the *ax at the root of the tree*, but restored them by the laver of Regeneration, and pointing out unto them their Saviour, and so was truly gracious, both in Name, and Nature, both in Life and Doctrine. And so I come to the second head.

2. As the light of our Doctrine must shine; so that of our Life and Conversation: and this must be before men, not only before our brethren, that they may be built up in their holy faith; but before those also who are *without*: That so Religion and the instructors of it may have *a good report of all men*, as well as of the truth it self, that the *mouthes of unruly* and *vain talkers may be stopt, and occasion may be taken away from them who seek occasion*, that our observers, who watch for our halting, may be disappointed, their hearts may be mollified, their hostilities abated, their prejudices removed, and they may be brought to entertain honourable thoughts of our profession. Their Pastours and Teachers being more publike persons than others, ought to know above others, how to *behave themselves* 2 Cor. 11. 12. 1 Tim. 3. 15.

ſelves in the houſe of God, and ſhew themſelves examples to the flock; and therefore ſhould learn to adorn their Miniſtry, as becomes thoſe of ſo Divine an Order, and by no means to reflect diſhonor on ſo Sacred an Office, by a ſordid ſenſual and earthly converſation. And therefore (as the late Lord Biſhop of *Down* and *Conner* well ſheweth in his advice unto "His Clergy.) we are to judge of our duty by more "ſtrict and ſevere meaſures than thoſe of our peo-"ple, and muſt not allow that in our ſelves, which "we do in them. This was both the Apoſtles rule and practice, to *give no offence to any man, that the Miniſtry be not blamed.* And if we will *do the work of an Evangeliſt, make full proof of our Miniſtry, we muſt keep our ſelves as pure and unſpotted from the world*, as humane frailty will permit, abſtaining even from the *appearance of evil*; leaſt otherwiſe we *defile the prieſthood*, and cauſe the *offerings* of *the Lord to be abhorred. Ezekiel* was bid *to eat the roll*; and we muſt labor to maſticate and concoct the truths we preach unto others, in firſt trying experiment of them upon our ſelves, and exemplifying them in our Converſations: whence Saint *Paul* exhorts *Timothy* to be an *example unto believers in word, in converſation, in charity, in ſpirit, in faith, in purity.*

1 Cor. 6. 3.

2 Tim. 4. 5.

Ezek. 3. 1.

1 Tim. 4. 12.

Now to excite us hereunto, Conſider,

1. How *abſurd and unfitting a thing it is*, that our practice ſhould be diſſonant unto our profeſſion, that we ſhould undo that on the Week-days, which we Preach upon the Lords-day, and ſo *condemn our ſelves in thoſe things which we allow*, and make *Our ſelves tranſgreſſors by building thoſe things which we deſtroyed*, that it ſhould be ſaid of any of us which that *Spartan* ſaid of the *Athenians* that they knew how

Rom. 14. 22.

Gal. 2. 18.

how to do well, but loved to do ill; and so we shall make our selves to be Workmen that *need to be ashamed*, seeing as he saith, *Dicta factis deficientibus erubescunt*; that it should be said of any man, that he is the best man in the Pulpit, and the worst out, that he speaks as well as never man spake, and lives as ill as never man liv'd; and therefore (as a Right "Reverend Father of our Church expresseth it) It is "so far from being serious piety, that it is the worse "sort of pageantry, for men to preach Angelical "Sermons, and live Diabolical lives; that it should be cast justly in any ones teeth. Thou *that teachest another, teachest thou not thy self?* that their mouthes should speak great swelling words, and yet still walk after their own lusts, and be like the Stoical Philosophers, who could talk big of vertue till they came to practise it: whom therefore *Lucian* derides, Ὡς ἐπὶ τῷ βίῳ καὶ τῶν πραγμάτων ἀντιφθεγγόμενοι τῷ σχήματι, καὶ διαφθείροντες τὸ ἀξίωμα τῆς ὑποσχέσεως, Their works contradicting their words, and their practice giving a lie to their profession. How foolish, ridiculous, and disparaging must it needs be, to make a long formal starch'd harangue about Religion and Vertue, and declame Rhetorically against vice, which they yet rencounter, in the whole course of their lives? Which made the *Comick* say, Μισῶ σοφιστὴν, ὅστις ἐκ αὐτῷ σοφεῖ. He loathed such Sophisters and pretended Philosophers, that were unwise for themselves. *Turpe est doctori, &c.*

2 Tim. 2. 15.

Lord Bishop of *Norwich.*

Rom. 2. 21.

2. Consider the *bad influence*, our example hath upon other men: How can we expect that others should follow our doctrine, when as we our selves forsake it, as unpracticable or at least uneligible? We see men rather apt to be lead by precedents than precepts, and go like sheep, *Quo itur, non quo eundum,*

cundum, and especially to imitate their guides and Leaders. Such persons therefore who are great talkers, and little doers, take the ready way to make more Atheists in the world, than hath been hitherto made by the late licentious times, which have corrupted Religion in the very foundations. Will not men of loose principles be ready to look on Religion as a *non-entity*, a cunning devised Fable of interested Priests, which go about to perswade that to others, which they believe not themselves? These persons shine, but in a wrong sense, as if they understood the words of the Text, so as a *Romish* Priest profanely applyed them; who being to do Penance for some scandalous offence, by going in Procession to the Church with a burning Taper in his hand, scoffingly said, *sic luceat Lux vestra coram hominibus, &c.* They shine, but it is with the Devils light, to *Light men down to the Chambers of Death*, and make more Proselytes for his Kingdom. He useth them indeed as some ill barbarous people do lights by the Sea-side, which they hang up in dark stormy nights near rocks and quick-sands, to make passengers cast away themselves upon their Coast, that so they may make a prey of them. What readier course could they take to open mens mouthes against Christianity, and to say as that *Indian* did to one perswading him to turn Christian, observing the *Spaniards* wicked lives, What are Christians? They are Gamesters, Dicers, wicked blasphemers, backbiters, quarrellers, and concluded Christians could not be good; and so we shall find it, proportionably, if we walk Antipodes to our doctrine, and shew our selves such as *Tertullian* sharply inveighs against, *Quibus venter Deus est, & popina templum, & aqua-*

aqualiculus altare, & ſacerdos Coquus, & Spiritus Sanctus nidor, & condimenta charismata; eſpecially there being more holyneſs expected of us then others, and a ſpot in our Coat making more ſhew, than in others. We had need be clean who *bear the veſſels of the Lord*, eſpecially in an hypocritical age, Iſaiah 52.11. wherein people are apt to *eſpy motes in our eyes*, and look on all our faults through a magnifying and multiplying glaſs; Which may ſerve for a

3d Conſideration, that we have ſo *many enemies in the world*, to encounter, what through the *contradiction of ſinners* and ſcoffing Atheiſts on one hand, and the weakneſs and peeviſhneſs of ſome, at leaſt, pretended Saints, on the other; neither are we ignorant of Satans old deviſe, of caſting Ignominy and Contempt on Religion by diſgracing and diſparaging the publiſhers and profeſſors of it: Great reaſon have we therefore to walk *circumſpectly, not as* Epheſ. 5. *fools, but as wiſe*, and to take heed that we *defile not our garments*. For we ſhall meet with but few *Conſtantines* in our days ſo tender of the Clergies honour, as if he eſpyed them in a fault, to cover them with his Imperial Robes; but they will rather publiſh to the world all the evil they know by us, and more than they know, their own Inventions and miſconſtructions. There are too many in the world, that contemne our Calling, envy our Dignities, gape after our Revenues, cenſure our moſt Innocent Actions, and hate our very Perſons. Others ſeparate from our Church as Impure and Anti-Chriſtian, abhor our Garments as Babyloniſh, our Ceremonies as Popiſh and Superſtitious, our very Worſhip as Idolatrous, look upon us as no better than Prieſts of *Baal*, and Limbs of Anti-Chriſt. Among

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these I cannot forget a leading high-flown separatist too well known in this place, who not long since bespake the State in this Language.

"*Be wise now therefore O ye Kings, be instructed* "*O ye Judges of the earth. Take away Parishes by* "*Act of State, away with all consecrated places for* "*worship, away with Patrones or Lay-founders, away* "*I say with all the appurtenances of a Parish Priest:* "*and again. I profess, quoth he, were I a man in ab-* "*solute Authority in a Nation, I would make Scaven-* "*gers of all the Parish Priests in* England *to clean* "*the ways and to rake the Dunghills.* And this he confidently calls a voice from heaven, when alas! it is only such a noise as that of the Ἐγγαστρίμυθοι, proceeding out of it's own belly, and *not knowing what Spirit he is of*, mistakes the strange fire in his own brain, for a fire from heaven; and minds me of the proud *Gnosticks* of old, that arrogated to themselves so great a measure of knowledge and sanctity, as to dictate to the world and obtrude their private sentiments on others, as if they were Articles of faith, and themselves guided by an infallible Spirit. It is opinionativeness and spiritual pride of mens gifts and graces, that puts men on separation, and confining sanctity, as the *Donatists* of old, to their own party in one Corner of *Africa*: and thus none must be Saints, but those of their Calendar. This makes them, like sheep-stealers, take members out of other mens flocks, and *boast of things in other mens line made ready to their hand*, mistaking for conversion to God, a bringing men over to their own forms, and some petty inconsiderable matters, in *which the kingdom of God consisteth not*. These mind me of those in *Prov.* 30.12. *a generation pure in their*

2 Cor. 10.16.

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own eyes, and yet not cleanſed from their filthineſs: or of thoſe in Eſay 65.5. that ſay, *ſtand off, come not nigh me, for I am holier than thou. Theſe are a ſmoak in my noſe, a fire that burneth all the day:* and theſe may ſerve for a pregnant inſtance to us, how far an ἀυτοσχεδίαστος and raſh miſguided Zeal may tranſport men; ſo as to think that, while they endeavour the ſubverſion of a ſetled Miniſtry, they are doing God Service, and may be an *Item* to us likewiſe, of the dangerous conſequences of thoſe Principles, which the aforeſaid Sectarians ſo confidently proceed on, *viz.* The neceſſity of aboliſhing things once abuſed to Idolatry and Superſtition, and the unlawfulneſs of uſing any thing of an indifferent nature, even as to the Circumſtantials of Gods Worſhip, which is not expreſly Commanded in holy Writ. Let us

4ly Conſider the *danger of neglecting our duty herein*, and of *giving offence and bad example unto* Matth 23.14. *others*: Such certainly (as our Saviour ſaid of the Phariſees) *ſhall receive the greater damnation*, when they ſhall hear it ſaid unto them by God (which ſo moved Origen) *What haſt thou to do*, to take my Pſal. 50 16. name into thy mouth, ſeeing *thou haſteſt reproof, and haſt caſt my law behind thy back*? So that it will not be enough for them at the laſt day, to ſay, *Lord,* Matth. 7.22. *Lord, we have propheſied in thy name*: And Chriſt hath good reaſon to take it ill, if he receiveth *wounds in the houſe of his friends*, and be thus diſhonoured and affronted by his own Menial Servants, that wear his Badge and Livery; and if thoſe that *live by the altar*, and *eat with him*, at his Table, lift up their *heel* Mal. 2.8. *againſt him*, if they I ſay, depart out of the way, and cauſe others to ſtumble; If *the light that is in you be darkneſs* (as our Saviour ſaith) how *great is that* Matth. 6.22.

darkneſs? What! ſhall I ſay, as one; that hell ſhall be paved with the skulls of profane Scholars? Queſtionleſs it will be more tolerable in the day of Judgment for others, than for ſuch, who inſtead of being men of God, ſhow themſelves men of *Belial*, inſteed of being Prieſts of the high God, are Prieſts of *Bacchus*, or *Venus*; and obſcure the light of their Doctrine by works of darkneſs. Theſe, though they have the voyce of *Jacob*, have the hands of *Eſau*, and do by their bad example, but *ædificare ad gehennam. Cavendum eſt itaq, nobis fratres, ne vel ſuperbia, addam, & luxuria, quæ (dicente S. Cypriano) valde ſuaviter dormiunt in ſacerdotum ſinu, denuo florentis Eccleſiæ noſtræ ruinam moliantur, & aut paritatem inter Eccleſiaſticos, quâ nihil imparius eſſe dixit Veterum non-nemo, aut quod deterius eſt, Acephalorum Anarchiam introducant, ne in Chaos antiquum confundamur, & novas demum in Eccleſiâ (quod abſit) tragœdias experiamur; dum conformes aliàs Eccleſiæ filii divino tamen canoni diſformes ſe præſtent, & immorigeros, dum ab exterminatis concionatoribus, aut concionandi aſſiduitate, aut vitæ quadam ſeveritate ſuperentur, adeoq; fanaticæ plebis furore, ne dicam juſto dei judicio, inſtar ſalis inſipidi ſint rejectanei; dum hiſtrionum more verbis tantum Philoſophentur, & malè vivendo (quod inquit ille) alterâ manu abripiant, quod bene docendo, alterâ manu porrigant. Caveamus præſertim,* Minutius Felix. *ne quis coronam noſtram abripiat cœleſtem, dum magna potius loquamur, quam vivamus, ne indocti cœlum rapiant (quod exclamat ille) & nos cum doctrinis noſtris in infernum detrudamur, ubi*

Seneca. *Scelera taxantur modo Majore noſtra,*

Wherefore *ſuffer Brethren*, the *word of exhortation*: Let me intreat and conjure you, by whatſoever

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is great, or good, by whatſoever is dear and near unto you, by that holy Jeſus whom you worſhip, by that holy Religion you profeſs, by the love you bear to your own and others Souls, by a judgment which is to come of condemnation to the evil, and recompenſe to the good in a Crown of glory, that your Light ſhine before men. *Finally brethren whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report, if there be any vertue, or if there be any praiſe, think of theſe things.* Be ſtars, for light, motion, and influence: And God will make you as ſtars in his right hand, fixed and unmoved by any of the ſons of violence; and be careful to put in practice that promiſe you made ſolemnly at your Ordination, *to frame and faſhion both your ſelves and families, according to the doctrine of Chriſt, and ſo make your ſelves and them, as much as in you lies, examples to the flock.* Set this your ſeal to your Miniſtry, and let your whole life be a conſtant exemplifying of a Chriſtians duty, and ſo a continual *Sermon* before their eyes, that ſo they may by this *ſilent Rhetorick* be induced to approve of that pure and undefiled Religion, which they ſee us practiſe our ſelves, as well as profeſs and Preach to others. Remember your title of *Light*, and ſo labour to reſemble the Sun-beams herein, that through whatſoever place you paſs, you may retain your purity. What if you be for a while Ecclipſed, by the interpoſition of a variable fickle world, the irrational humours of the inconſtant vulgar? ſhew your ſelves as the Church in the Revelations is repreſented, having the Moon under your feet, and by an unoffenſive walk-

Phil. 4. 8.

1 Pet. 5. 3.

Revel. 12. 1.

ing ſtop their mouthes, and ſo take an holy revenge of them, who ſo far malign your office, as to charge the aberrations of particular Perſons upon the Office it ſelf. And then though you may be darkned for a while by the clouds of mens paſſions and prejudices, yet will it be only to this inferior World, not to the upper *ſtarry region*; and when you have finiſhed your courſe, and accompliſhed your periodick motion, and ſo long ſhined before others, till (like a lamp or candle) you have conſumed your ſelves, God hath promiſed to exalt you to an *higher Orb*, by an happy Apotheoſis, nigh unto himſelf; even there, where when as others ſhall ſhine only as the brightneſs of the firmament, they that turn many unto righteouſneſs ſhall ſhine as the ſtars for ever and ever.

Dan. 12. 3.

Now that which in my Text is ſaid unto Miniſters, our Saviour ſaith in a ſenſe to all Chriſtians. Every one that is of the *Light*, muſt walk *as a Child of the Light. Adorn the Doctrine of our Lord and Saviour in all* things, *bring credit* and honor to Religion by an Holy Life, *walk worthy of God to all well-pleaſing*. The word φως ſignifies a man as well as light, to denote (as ſome Criticks) that men ought to live as lights unto others. Chriſtians muſt let the world ſee, that there is as much difference between them and others, as between light and darkneſs, and ſo they muſt make the beauty of holineſs, which they heard of only by the hearing of the ear, viſible to their *very eyes*; that men may become admirers and practiſers of our Religion, and ſo have *reaſon to glorifie God* on your behalf: which leads me to the third and laſt general, *viz.*

Ephes. 5. 8.
Tit. 2. 10.
Coloſſ. 1. 10.

3d Our end and deſign in our light ſhining. We muſt

muſt not ſhine ſo as to glaze and gliſter for oſtentation, like the heathen who knew not what belonged to humility, but were, as *Tertullian* calls them, *Gloriæ animalia, & negotiatores famæ*, vain-glorious hunters after popular air, and applauſe; We muſt not ſhine as the Phariſees, by *making broad* our *Phylacteries, praying in a corner of the ſtreet*, disfiguring Matth. 23. 5. our faces, and all to be ſeen of men; we muſt not Matth. 6. 16. ſuffer pride to interpoſe and rob God of his juſt Glory, but all our ſhining muſt be with a deſign to glorifie him, who is *the Father of Lights*; Our good actions muſt be without hypocriſie, not tempered with intereſt, but directed to that which ſhould be the chief end of all our actions, as it was of our beings, *viz.* Gods honour, that men may ſee our good works, and glorifie, not us, but *our Father* which is in heaven. This as it is a duty incumbent upon all men, ſo eſpecially upon thoſe who are near unto him, in the Miniſtry, and ſo as his Ambaſſadours are to be tender of the credit of their *Lord and Maſter*. But now when we are ſaid here to glorifie God, it cannot be underſtood of any real glory added unto him, who is infinitely and Eſſentially glorious, and ſo neither better for our praiſes, or the worſe for our diſpraiſes; but then we honour him, when in our thoughts, words, and actions, we ſet forth his Excellent glory: or as the Schoolmen will have it, Gods glory may be conſidered two ways, either as it is *in him*, and ſo it is incapable of having any thing added to it, or taken from it, as being a confluence and union of thoſe many tranſcendent excellencies that are in him; or elſe it may be conſidered in relation, to it's *manifeſtation* to the creature, and ſo we may glorifie and honour him, when

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we praiſe him either with our tongue, (which therefore is called our *glory*) or by our holy lives, giving occaſion unto others to ſpeak *good of his name*. That this is our duty, might be more largly ſhewed, by the expreſs Command of God, who requireth this homage and tribute as due unto him, from all his Creatures, particularly rational, who are the fitteſt agents for this work, as being endued with reaſon, and ſpeech for this very end; but eſpecially his own people, and among them his Miniſters, which makes
Pſal. 118. 2, 3. the Pſalmiſt to call upon *Iſrael* and the houſe of *Aaron* to praiſe the Lord. It is indeed but reaſonable that we ſhould acknowledge a dependance that we have on him, the relation that we have to him, and the intereſt he hath in us. It is but the honour that is *due unto his name*, who hath in this work complicated our intereſt with our duty, ſeeing in glorifying him, we do honour our ſelves, as doing the work of Angels here below, and begin thoſe *Hallelujahs* to the Lord our God, which will be our happineſs to carry on in Heaven, to all Eternity. Which God of His Mercy grant through Jeſus Chriſt.

FINIS.